

I'VE HEARD THAT CATHOLICS WORSHIP MARY, IT'S THIS TRUE?

<https://dioceseofbrooklyn.org/defending-your-faith>

No, this is not true. Catholics honor (or venerate) the Blessed Mother; they do not worship her. The Catechism of the Catholic Church (the official teaching of the Church) teaches that worship (or adoration) is meant for GOD alone. Catholics as well as the Orthodox and some older Protestant groups venerate Mary and the Saints. **Mary is venerated because she is full of GOD's own life and love, His Grace (Luke 1:28).** Mary, by her own free will said yes to GOD's will and brought the Savior of humanity, Jesus Christ, into the World. Mary is great because GOD made her great, she reflects the light of Christ and her soul magnifies the Lord (Luke 1:46). This is why since the earliest days of Christianity, Mary has been venerated and loved by Christians.

As said above, **adoration or worship (latria) is meant only for GOD, but veneration is meant for Mary and the Saints.** Since Mary, by her own free will, brought our Savior into the world she deserves a unique type of veneration that is greater than that of the other Saints. Veneration is divided into two categories: *dulia* and *hyperdulia*

1) **Dulia**: A form of veneration that is appropriate for the great Christian men and women known as the Saints (ex. St. Anthony, St. Teresa, St. Francis, etc).

2) **Hyperdulia**: Due to Mary's direct and extraordinary role in the salvation of humanity, it is appropriate that she is venerated in a greater manner than that of the other saints; remember veneration, and this particular type of veneration, *hyperdulia*, is completely different from adoration or worship (*latria*).

Christ is the center of Catholic Christian worship. The honor and veneration given to Mary further expresses the Christian's worship of GOD due to the acknowledgement of GOD's greatest human creation, the mother of His son, Our Blessed Mother Mary. The 4th commandment reads, **"Honor your father and your mother"**. In **John 19:26-27** Jesus hanging on the cross extended Mary's motherhood to all of humanity by handing her over to the care of the Apostle John. **Since early on in Christianity the above verses were understood to mean that Mary now is the mother of all humanity.** Since Mary is our spiritual mother, we should give her the proper respect and honor, as any child would give his mother. Finally, why would a Christian not have love and respect for Mary? She is Jesus' mother. Many protestant groups pay little or no attention to the Mother of GOD. Some groups even go as far as saying that she was just a vessel to give birth to Jesus; that she's not important! Imagine going up to your own mother and saying "Mom, you're not that important you were just a vessel used to give birth to me," how would this make her feel? The same goes for the Mother of GOD, even more so because she is the Mother of GOD and our Mother, **The Holy Spirit deemed her "most blessed amongst women" (Luke 1:42).** How can some Christian groups say they love Jesus but then be indifferent to His mother? I don't think Jesus would be very happy.

Does the Catholic Bible say to worship Mary?

The phrase *"pray for us sinners, now and at the hour of our death"* demonstrates that Catholics view Mary not as a goddess to be worshipped, but as a **helpful ally in the life-long struggle against sin** and temptation. In all of the Marian prayers offered by Catholics, there is not a single claim of Mary's divinity.

Why do Catholics pray to Mary and not directly to God?

It simply means we turn to her for prayers, something all Christians do when they ask for prayers from their brothers and sisters. So, when Catholics "pray" to Mary, we're not praying in the same way as we pray to God. We're asking for her intercession, the way we ask our brothers and sisters for prayers.

49 **Why do Catholics pray the rosary?**

50 Praying the Rosary allows us to encounter Mary and to enter the mysteries of Jesus Christ. From his
51 Incarnation, to the Cross, to the Resurrection, we come to understand that God has revealed himself and
52 saved us. May the Blessed Virgin Mary, Our Lady of the Rosary, continue to inspire us to a life of
53 discipleship.

54 **Does the Bible say Mary was assumed into heaven?**

55 A: Like the dogma of Mary's Immaculate Conception, the dogma of the Assumption is not explicitly
56 stated in the Bible. The teaching that *'at the end of her earthly course, Mary was assumed into heavenly*
57 *glory, body and soul'* was **dogmatically defined by Pius XII in 1950 in Munificentissimus Deus**.

58
59 **Mark 6:3** says, *"Is not this the carpenter, the son of Mary and brother of James and Joses, and Judas and*
60 *Simon, and are not His sisters here with us?"* We need to realize a few things here about these *"brothers*
61 *and sisters."* **1)** First, there was no word for cousin, or for nephew or niece, or for aunt or uncle in ancient
62 Hebrew or Aramaic – the words that the Jews used in all those instances were *"brother"* or *"sister."* An
63 example of this can be seen in **Gen 14:14**, where Lot, who was Abraham's nephew, is called his brother.
64 **2)** Another point to consider: If Jesus had had any brothers, if Mary had had any other sons, it's hard to
65 believe that the last thing Jesus did on earth was to grievously offend his surviving brothers? What I
66 mean by that is in **John 19:26-27**, right before Jesus dies, it says that Jesus entrusted the care of His
67 mother to the beloved disciple, John. If Mary had had any other sons, it would have been a bit of a slap
68 in the face to them that the Apostle John was entrusted with the care of their mother. **3)** Also, we see
69 from **Matthew 27:55-56** that the James and Joses mentioned in **Mark 6** as the *"brothers"* of Jesus are
70 actually the sons of another Mary. **4)** And, one other passage to consider is **Acts 1:14-15**: *"[The Apostles]*
71 *with one accord devoted themselves to prayer, together with the women and Mary the mother of Jesus*
72 *and with His brothers...the company of persons was in all about a hundred and twenty."* A company of
73 120 persons composed of the Apostles, Mary, the women, and the *"brothers"* of Jesus. There were 11
74 Apostles at the time. Jesus' mother makes 12. The women were probably the same three women
75 mentioned in Matthew 27, but let's say it was maybe a dozen or two, just for argument's sake. So that
76 puts us up to 30 or 40 or so. So that leaves the number of Jesus' brothers at about 80 or 90! It is hard to
77 argue that Mary had 80 or 90 children. (NOTE: WJF-Protestants call each other *Brother* and *Sister*. Can
78 you imagine the obituary naming all those immediate relatives?) So Scripture does not contradict the
79 teaching of the Catholic Church about the *"brothers"* of Jesus, when Scripture is properly interpreted in
80 context. Catholics come home

81
82 **Mary did not create the divine person of Jesus, who existed with the Father from all eternity.**

83 **John 1:1-14**, ^{v1}*In the beginning was the WORD, and the WORD was with GOD, and the WORD was GOD.*

84 ^{v2}*He was in the beginning with GOD.* ^{v3}*All things came to be through Him, and without Him nothing*
85 *came to be. What came to be* ^{v4}*through Him was life, and this life was the light of the human race;* ^{v5}*the*
86 *light shines in the darkness, and the darkness has not overcome it.* ^{v6}*A man named John was sent from*
87 *GOD.* ^{v7}*He came for testimony, to testify to the light, so that all might believe through Him.* ^{v8}*He was not*
88 *the light, but came to testify to the light.* ^{v9}*The true light, which enlightens everyone, was coming into the*
89 *world.* ^{v10}*He was in the world, and the world came to be through Him, but the world did not know Him.*
90 ^{v11}*He came to what was His own, but His own people did not accept Him.*

91 ^{v12}*But to those who did accept Him, He gave power to become children of GOD, to those who believe in*
92 *His name,* ^{v13}*who were born not by natural generation nor by human choice nor by a man's decision but of*
93 *GOD.* ^{v14}*And the WORD became flesh and made His dwelling among us, and we saw His glory, His glory as*
94 *of the Father's only Son, full of grace and truth.* ^{v15}*John testified to Him and cried out, saying, "This was*
95 *He of whom I said, 'The one who is coming after me ranks ahead of me because He existed before me.'"*

96 ¹⁶*From His fullness we have all received grace in place of grace, ¹⁷because while the law was given*
97 *through Moses, grace and truth came through Jesus Christ. **No one has ever seen GOD***. The only Son,*
98 *GOD, who is at the Father's side, has revealed Him.*
99
100 ***Exodus 33: 20-***"But," He (GOD) said, "you cannot see my face for man shall not see me and live."* (See
101 **HO#** FACE of GOD